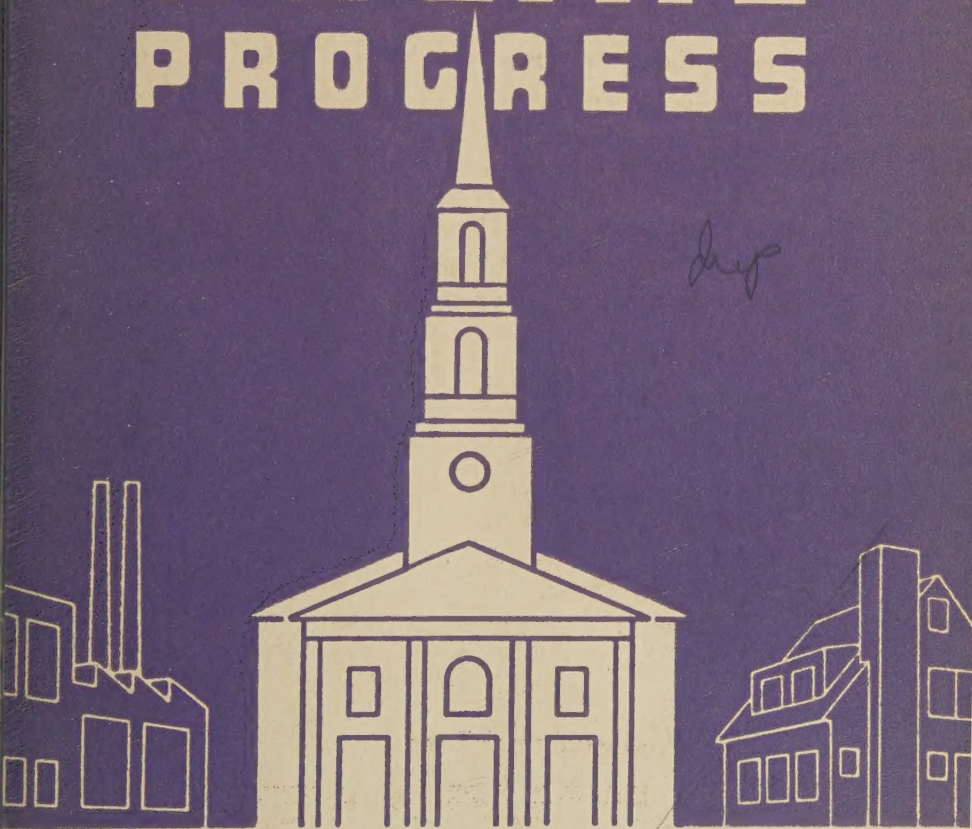


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SOCIAL PROGRESS



Equal Rights for Asia Too
Churches in Civilian Service
Japanese Evacuation and Relocation

NOVEMBER 1942

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Social Progress

Published monthly, except July and August, by the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, at 1009 Sloan Street, Crawfordsville, Indiana. Entered as second-class matter at the post office at Crawfordsville, Indiana, under the Act of March 3, 1879.

Editors: Cameron P. Hall, Elsie G. Rodgers.

Editorial and Executive office, 917 Witherspoon Building, Philadelphia, Pa.

Subscriptions, 50 cents a year; three years for \$1.25. Single copy, 10 cents.

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SOCIAL PROGRESS

VOL. XXXIII

NOVEMBER, 1942

No. 3

Principles of True Social Life

*By the Archbishop of Canterbury**

THE Church has both the right and the duty to declare the principles which should govern the ordering of society. It has this right because, in the revelation entrusted to it, it has the knowledge concerning man and his destiny which depends on that revelation and which illuminates all questions of human conduct.

It is universally recognized that the Church should lay down principles for the conduct of individuals. What lately is being disputed is the right of the Church also to lay down principles for the action of corporate groups, such as trade unions, employers' federations, or national states, or to undertake in any way the direct ordering of men's corporate life.

This distinction between individuals and the various groupings in

which the lives of individuals are conducted is quite untenable. The whole life of man is conducted in societies. Those societies will, in structure and in function, express the character of those who compose the society and the aims which they have set before themselves. And these, having been expressed in the structure of society, will be reproduced through a process of constant unconscious suggestion in every new generation. The understanding which the Church has concerning the nature of the destiny of man gives it the qualification for declaring what kind of structure in society is wholesome for man and what is unwholesome.

Prejudice against this arises from the risk that Christian people may attempt to impose upon a society consisting of people who are very mixed in religious allegiance, a type of order that will only work effectively if all the citizens are genuine Chris-

* Condensed from the address made at the meeting arranged by the Industrial Christian Fellowship, London, England, September 26, 1942.

tians. But that is a snare which Christians ought easily to avoid. The Church has not only the right but it has the duty to declare the principles of the true social life. This is not a duty first and foremost to society and does not arise from the fact that men have the right to claim guidance from it; it is first and foremost a duty to God and arises from the obligation to bear witness to the fullness of the gospel and the blessings for human life which that contains.

When we look upon the society with which we have been familiar, two points in its ordering at least challenge the judgment of the Church which must inevitably be uttered in condemnation.

The first is the broken fellowship in our society, which Disraeli called the two nations. For the moment, no doubt, under the stress of war, our whole people are united, but we know quite well that it was not so in the days of peace and that, when the special urgency of war is past, the seeds of old divisions will spring up and bear their fruit again unless steps are taken to re-create fellowship.

Our Lord told us plainly that if we would seek first his Kingdom of justice, material goods would be added to us according to our need: that is manifestly true. If every man were eager that all his fellow citizens should have enough before he himself had any superfluity, there

can be no doubt that all would have enough.

But we do not put first God's Kingdom of justice and we each seek our own advantage, checking the competition which results only at the point where it threatens our mutual destruction. Saint Paul rather surprises us, until we think carefully, when among the works of the flesh he puts alongside of obvious carnal indulgences, envyings, strife, seditions, and so forth.

But by "the flesh" he means the outlook upon life which primarily is concerned with material goods: of these, so far as they are purely material, it is true to say that the more one has, the less there is for others, so that each man's success represents corresponding failure in his neighbors. Whereas the fruits of the spirit—knowledge, appreciation of beauty, courage, love, joy and peace—are infectious, and wherever they are found in one human being they are found also to some extent in all with whom he consorts. So that to care first for these things is always the way of fellowship.

The broken fellowship of our society rests upon the materialism of our habitual outlook. This leads to that gross disparity of wealth and poverty which must at all costs be remedied. It leads also to a lack of leisure which, in an age of mechanized industry, involves a lack of opportunity for a fully human life. To provide for all adequate leisure,

with the means to utilize and enjoy it, must be one of our primary aims.

The other point to which I wish to allude is another expression of this principle. The predominant motive, guiding not only enterprise but the whole ordering of industry, has been what is commonly called the profit motive. Now it is true that we are constantly told there is no harm in a man's seeking to better his position and to gain for his children a fuller life than has been possible for himself, provided that this is secondary and not primary in his mind.

The profit motive is not simply evil: it can have its own right place. But that is not the first place; and the harm in the predominance of the profit motive is not merely that it is an expression of selfishness, whether the form it takes is concerned with dividends or wages, but that to put this first may lead to an ordering of economic life which in fact is damaging to the general interest.

We have to find a way of securing that the general interest in which we are all united takes precedence over every sectional interest by which we may be divided. For the promotion of that general interest there are two special problems which we need to consider with an altogether new thoroughness. These are land and money.

There are four requisites for life which are provided by nature, even apart from man's labor: These are

air, light, land, and water. I suppose if it were possible to establish a property claim upon air somebody would have done it by now, and would have made people pay if they wanted to breathe what he would then call his air. So too of light. But it has not been found possible to do this.

Unhappily, it has been found possible in the case both of land and water, and we have tended to respect claims made by owners of land, and water flowing through or beneath it, in a way which subordinates the general interest to the private interest of those owners. I am not persuaded that the right way to deal with this question is by nationalization of land, but I am sure we need to assert the prior interest of the community respecting land and water with a vigor of which recent political history shows no trace. Here, supremely, the principle of the old Christian tradition holds good that the right of property is the right of administration or stewardship—never the right of exclusive use.

The present treatment of land and the buildings placed on it strikes me as perfectly topsy-turvy. If a landlord neglects his property and it falls into a bad condition, which is an injury to society, the rates upon that property are reduced, while if he improves the property, and so does a service to society, his rates are increased. But if the rates were levied

(Continued on page 30)

Equal Rights for Asia Too

*By Francis B. Sayre **

From THE NEW YORK TIMES MAGAZINE,
July 5, 1942. Used with permission.

FOR two months I lived with our troops on Corregidor. I have watched them when all the earth around them was rocking from exploding bombs and shells, quietly standing by their guns and taking it, dependable unto death. I have watched them going out to dangerous posts night after night, whistling, as though it were all in the day's work. I have seen them carried, torn and bleeding, into the hospital to the operating tables, gritting their teeth and still taking it. Their spirit is magnificent. I have never seen their equal.

I'm thinking of those boys today—many lying dead on the fields of Bataan and Corregidor, many suffering the anguish of captivity. They dedicated their lives to a great cause and many of them have made the supreme sacrifice. Surely all that suffering, all that heartbreak, must not be in vain. Those who have seen it and been part of it can never rest until the way is found to make the repetition of such world-wide agony an impossibility. How?

Obviously, our first and immediate concern is to win the war. We shall have to sacrifice as we have not

begun to yet, but no sacrifice on our part of personal comfort or of special interests or privileges or even of life itself can be too great.

A mere military victory over Germany and Italy and Japan, however, will not bring us a new world. We are fighting not merely to win a struggle but to establish a world where our children can live in peace and security under law. We can have such a world only if we find the way to build a peace that will be lasting. That is as difficult a job as the winning of the war. It also is as necessary if we are to obtain the objectives for which we are fighting. If we lose the peace our military victory will turn to dust and ashes.

To win the war and to win the peace that follows we must unite the peoples of the world by a clear-cut program, based upon human brotherhood. We must make it clear that the peoples of the United Nations are fighting not merely for American rights or English rights or Russian rights or Chinese rights, but for the rights of all mankind.

This was the faith which gave birth to the American nation, faith in democracy and human liberty. These are the ideals for which we are still fighting today. What do

* U. S. High Commissioner to the Philippine Islands.

they mean when translated into concrete terms in the Pacific area?

If democracy means anything it means equality of opportunity. Faith in democracy, the American faith, means equality of opportunity extended to all peoples, to all races, to all creeds, to all classes. It is an all-embracing faith and it extends into the political sphere, the economic sphere, the social sphere, and the spiritual sphere of life. The American faith leaves no room for class arrogance or racial discrimination. All men are not equal in their attainments or their capacities or their abilities, but to all must be given equality of opportunity.

That is the democratic faith and it is the only faith upon which an enduring civilization can be built. Every denial of equality of opportunity means discrimination against some racial group or creed or class that makes for resentment and determination to undermine and upset the existing order.

Without full equality of opportunity to all mankind there can be no permanent stability in any civilization. That is why the Nazi conception of a German master race which will ultimately dominate the world is such a childish bit of arrogance.

America's position in the Pacific must be made clear. Japan is clever enough to cover up her real intentions with the craftily designed propaganda that she is fighting

European exploitation for the benefit of all Asiatics—Asia for the Asiatics. America must counter this ideological warfare with the truth. The mainspring of Japan's activity is imperialism of the worst kind. America and the United Nations are fighting for democracy and the rights of humanity—of Asiatics as well as Americans and Europeans.

Translated into concrete terms that means a vital and a stirring program. In the Philippines it means self-government. For over forty years the United States has been seeking to prepare the Filipinos for independence. We have taught them a common language, we have trained them in the ways of self-government, we have held before them the ideals of democracy and human liberty. We have helped them to build roads, to stamp out cholera and other diseases, to raise their national income to more than double what it was in 1898, to build schools and establish universal education. By and large, in the Philippines the United States has manifested in very concrete terms her faith in democracy and human rights as opposed to exploitation; and, as the bravery and stanch loyalty of the Filipinos in the present war have proved, that faith has been more than vindicated.

The American program of equality of opportunity as applied to other areas of Asia raises problems of great complexity—problems which cannot be solved in a night. Inde-

pendence, if it be not founded on education and adequate popular understanding and appreciation of public issues, may work disaster.

The democratic faith does not mean the granting of independence to every people overnight. But it does mean a vigorous program of education and training and preparation for the responsibilities of independence.

It means self-government at the earliest practicable moment. It means the shaping of governmental measures primarily in the interest of the peoples themselves and not of those in control.

The problems of Asia cannot be divorced from the problems of Europe and of America. In our day the world has become a single unit. Any disease which attacks one part attacks the whole body.

Furthermore, the American people, not content with merely negative action, will demand at the conclusion of this war the establishment of some form of international organization to help to make peace secure, to police the world against international freebooters and pirates, and to translate into world realities such ideals as democracy and human liberty.

Vital problems must be squarely met and solved by some such organization if we are to build for a peace that will be lasting. There is the problem of how politically to

organize the peace. There is the knotty problem of how to enforce international limitation of armaments and control of armament building. There are the difficult problems of raw materials and trade. The pre-war system of mounting and excessive tariffs, of quota restrictions, of artificial exchange controls, of government monopolies, of bilateralistic trading arrangements—the whole economic panoply of fighting devices to enforce some form or other of special privilege or unfair discrimination—all these must go if our criterion is to be not the private profit of small pressure groups buttressed with political power but the welfare and the advancement of humanity. For problems such as these there can be no solution except an international one. America can no longer live unto herself alone.

In geographical location and extent, in natural resources, in intelligent and educated man power, the United States stands pre-eminent among the nations of the earth. Stupendous power is hers. When to such power is given driving force and direction by a burning faith in such ideals as democracy and human liberty, the resulting movement becomes irresistible. As long as America remains true to these great ideals, the ultimate result of the present struggle is foreordained. Nothing on earth can prevent humanity's going forward.

Churches in Civilian Service

By Maynard L. Cassady *

AS THE war progresses it is more and more evident that American community life is facing the greatest test in our history. In some communities, already overwhelmed by new populations of men from the camps or of workers and their families, the situation is approaching a crisis. No community, however far removed from so-called "emergency areas," is able to escape serious dislocation. The moral character, the inner spiritual resources, of the American people are being tested by the extraordinary conditions and responsibilities placed upon them by a war global in extent, totalitarian in effect. What is the responsibility of the churches for the maintenance of community living, for the organization of communities to meet war-time problems, for the preparation of communities for postwar responsibilities?

Suppose six million women are to be employed in war industries by the end of 1943. Suppose in addition there are other millions in employment in other types of services during the war emergency. What is happening to the homes of these women, to their children, to the pre-school child, to the youth? Here in this one area alone are raised serious

questions for Christians. How are churches to relate themselves to these old problems in a new and complex world situation?

There is no one answer to this question. Churches remain in our democracy as one of the purest symbols of freedom. As Vice-President Wallace has emphasized repeatedly, the Christian and Jewish tradition has established the foundation of freedom in its maintenance of the dignity of man.¹ The churches must remain free to determine how they may properly function as churches in a war situation. And in the establishment of the Civilian Public Service Camps, the Federal Government has recognized the right of individuals to determine according to their conscience how they shall participate in the war. But there is no escape for individual or Church from responsibility for the spiritual life of our communities. And it is nothing less than the spiritual life which is at stake in the midst of this vast war undertaking.

Churches, as churches, are making their contribution to the mobilization of civilian resources and the maintenance of a healthy community life. Most churches have wisely un-

* National Organization Section, Office of Civilian Defense, Washington, D. C.

¹ Speech by Vice-President Wallace, *Toward New Horizons*. Office of War Information, Washington, D. C. Free.

dertaken whatever they have done in co-operation with other community agencies. The integrating unit in all local communities today is the defense council, and local churches may, in one way or another, establish liaison with these councils, so that whatever projects they undertake may be correlated with existing or contemplated efforts by other community agencies. Where the local defense council is not awake to a particular community need, the church may encourage and inspire the council authorities to expand their program. Every pastor should possess a copy of the official *Organization Outline for Local Defense Councils*.² The initiative, spirit of devotion and sacrifice, consecrated leadership, and disinterested service of the churches, in addition to their physical resources, are indispensable constructive factors without which American community life, as we have known it, will not survive.

First, churches are participating in certain community services. These have to do with the care of the child, building family morale, insurance of health and security of families, aiding underprivileged areas, cultivating a spirit of comradeship among new and disorganized communities, overcoming prejudice against employment and social intercourse with minority racial and national groups. These are prob-

lems which are as significant in times of peace as of war. An outline of the way problems in each of these fields can be met, the resources needed, the training required of volunteers, may be found in the *Handbook for the U. S. Citizens Service Corps*.³

In the field of child care, one church organized its neighborhood according to the "block plan."³ It surveyed the area near the church, discovering the number of play spaces available in each block, and the number of children there whose parents were employed. A woman was found in each block who volunteered to take care of part or all children of employed parents in that block. The co-operation of local health authorities and of social agencies was sought in order to establish good standards of child care. The problems still remained of determining the amount of training necessary for the "volunteer mothers" and the question of payment of fees by parents. Local conditions determine procedures, standards, and scope of such a program and call into play local initiative, tact, and imagination as well as the best skills the church can muster from its membership. In some communities the need would be for a day nursery; in others, for foster homes. In all cases volunteers need to be found, training centers set up,

² Office of Civilian Defense, Washington, D. C. Free.

³ *The Block Plan of Organization for Civilian War Services*, Office of Civilian Defense. Free.

co-operation of all appropriate agencies in a community-wide program secured.

Special problems face churches in communities near camps or new war industries.⁴ Trailer camps present an especially serious problem. Facilities for health, recreation, worship, and education are lacking. Local churches should assume initiative in studying their resources in relation to community needs and seek the help of interdenominational agencies in making constructive use of them.

Some churches conceive their program only in terms of their own members; others undertake it on a neighborhood basis. Some consider it an opportunity to reach and serve the unchurched sections of the population, but each church, in its own way, can serve its community effectively in wartime.

Secondly, churches have undertaken to aid in the creation of an enlightened public conscience about the war. The churches are peculiarly fitted to use the indispensable mechanisms of democracy—study groups, forums, lectures, training courses, debates, conferences, public gatherings, dramas, pageants. These may be applied to the study of religious freedom, the culture and peoples of the United Nations,⁵ the bases for a just and durable peace, the

responsibilities of communities for postwar problems. Some churches are bringing to the attention of their members their responsibilities in the salvage, rationing, conservation, and nutrition programs. They are informing them of the opportunities for volunteer services with the local defense council, even if they cannot, as a church, undertake a project. A counseling service for mothers of families newly arrived in a community can become a neighborly method of dispensing essential information.⁶

Thirdly, some churches have actively supported defense councils in their program of "protective services": they have held classes in first aid, recruited blood donors, set up emergency feeding centers in their basements, encouraged members to serve as air wardens, auxiliary police, fire watchers, plane spotters, et cetera.

This is but the beginning of a vast undertaking which should challenge the churches to unsurpassed effort. Local churches are the sources of the initiative, insight, and leadership which are the starting points of community action. They need not wait for agencies from outside the community to enter and do the job. They should begin by placing themselves at the disposal of an ever-enlarging circle of co-operation.

⁴ *The Church at Work in Defense Industrial Communities, and The Church at Work in Camp Communities.* The Christian Commission on Camp and Defense Communities, 297 Fourth Avenue, New York City.

⁵ See *The Thousand Million*, Office of War Information.

⁶ See *Publications on Child Care* (list), The Children's Bureau, of the Department of Labor, Washington, D. C. Free. *Four Freedoms and Toward New Horizons*, Office of War Information, Washington, D. C. Free.

*The Church — Social Sanctuary for Children **

UP IN Detroit, the women of Brightmoor community organized a series of "Tot Lots" where little children, aged three to seven, could play outdoors all day under the supervision of one mother while the other mothers were working in war factories. The enclosed lots, fenced in by the fathers, were on city property. The mothers in charge were assisted by Senior Girl Scouts or girl volunteers from a near-by university.

An increasing number of Tot Lots, indoors and outdoors, will be needed to care for the children of working mothers before this all-out war ends in all-out victory. Even so, only a small percentage of the children whose lives are disrupted by war will have been cared for. A survey of 10,000 families in one industrial city showed only 8 per cent of families with children between 3 and 5, whereas 34 per cent had children between 6 and 16. This would indicate that as more and more women go into war work the greater part of the problem will be caring for school children before and after school, and serving them hot, nutritious lunches.

Many churches have kitchen facilities for serving lunches to children of school age and for feeding the younger ones. There are rooms

in most churches that could be converted to day-care nurseries. Other rooms could be converted to study and recreation halls where school-age children could apply their energies beneficially in the hours before and after school, after their parents have gone to the factories and before they return.

The need for setting up such a program is greatest in those communities where there is an aircraft plant, munitions plant, or other war activity of sufficient scope to draw on the woman power as well as the man power of the area. Each such community, presumably, has a local defense council with a volunteer office, which recruits and assigns volunteer workers to the war services. Each defense council has, or should have, a committee on child care whose functions are to mesh the efforts of all agencies in this field into a community-wide plan.

Wherever day care is a problem the churches are in an unusually propitious position to serve the community in a constructive social way. They represent a community resource of the greatest importance, and, hence, incur definite responsibilities. The churches should offer their facilities, stimulate defense council action if it has not already been started, and assist the community-wide program in every way:

* Prepared especially for SOCIAL PROGRESS by the U. S. Office of Civilian Defense.

Pastors can urge members to volunteer.

The church plant can be used for training volunteers, under the leadership of professionals in the field.

Church groups can assist in raising money to start a child-care program. It can later be put on a self-supporting basis by charging reasonable fees. This is perfectly proper.

Teachers in the Beginners and Primary Departments of the Sunday School can be of great assistance in launching a day-care program.

Women of the church can develop a foster-home program for the care of several children in each home while the mothers are at work. Others, after a period of training, can serve as homemakers, staying with young children during working hours.

Before- and after-school recreational programs can be developed to occupy the time of school children while their parents are away from home.

Size and facilities of the church plant and the kind of supervision available will have some bearing on the kind of program offered. All programs should be planned with the assistance of educational and social-work leaders.

Among the day's activities are: warm breakfasts for some children, followed by study periods and short sessions of active play; hot lunches in instances where there is not already an adequate program of this kind in operation in the schools; active play after school; study hall for those who wish to use it; and crafts courses or other classes, depending on the need in the community. Any program of this kind must

be made attractive to school children. It is a practical program but at the same time charged with the highest idealism.

We are fighting this war in order that our children may inherit an earth bright with the promise of the Four Freedoms. One of these freedoms is the Freedom of Worship, and in this the churches have an interest and a stake worth fighting for. To grow up normally and sanely, children need the best possible substitute for the home that is broken by war. They need health care, nutrition care, and care for normal development. Children are the hope of the nation, and they must be clear-eyed boys and girls if they are to build the better world of the future.

Leaving school children to their own devices for several hours a day has already resulted in an alarming rise in juvenile delinquency. Given useful and attractive recreation and training, most of these youngsters would never expend their energies destructively.

If the churches successfully meet this challenge, they will erect a sanctuary in which some of the Four Freedoms are supplied to children in the midst of war. With the right kind of care, they can be provided, even in wartime, with Freedom from Want, Freedom from Fear, and with Freedom of Expression. With the right programs, churches may look forward to a greater Freedom of Worship among the growing generation.

Japanese Evacuation and Relocation

*By Gordon Chapman **

ONE of the most amazing events of the present war period has been evacuation of all persons of Japanese ancestry from their homes on the Pacific Coast. While only about 120,000 individuals have been affected by this policy, fully two thirds are American citizens. Most of the others, though denied by law the privilege of naturalization, are long-time residents of the United States.

While all will recognize the right of the Government to adopt such measures as seem necessary for the preservation of our national security, there are several factors in the evacuation policy which give pause to any person who is genuinely interested in securing the triumph of democratic principles in our day. In the first place, while even American citizens of Japanese descent are included, enemy aliens of German and Italian ancestry are exempt. This is in spite of the fact that Japanese have a better record when it comes to subversive activity than is the case with those connected with the European end of the Axis. Thus the policy appears as one of discrimination against an Oriental people. In the second place, it is probably the first time in American history

that a minority racial group of citizens have had their liberty restrained and their usual routine of life interrupted without formal charges of crime or disorder being made against them. This becomes more serious when it has actually involved separation from homes and businesses, with heavy economic loss in many cases and grave uncertainty as to the future. And all this is in face of the fact that the Japanese constitute one of the most self-reliant and law-abiding groups in the United States. These and other considerations are leading Oriental peoples, as well as many others, actually to question American sincerity in posing as the champion of human freedom, justice, and fair play.

Since many American people are now assuming that the *évacués* are actually guilty or at least potentially dangerous to our national security and therefore unworthy of kindly consideration as they are relocated in inland states, it is well to review some of the antecedents of the policy.

In the first place, anti-Japanese agitation, rooted in economic, social, and political factors, has long characterized the situation on the Pacific Coast. With certain selfish business interests seeking constantly to eliminate Japanese competition, these connived with politicians in making a football of the evacuation issue.

* Director, War Relocation Authority. Those interested may address Mr. Chapman at 228 McAllister Street, San Francisco.

In the second place, public exasperation over the aggressive policy of the Japanese militarists in Asia, which came to a head with the attack on Pearl Harbor, became focused against the Japanese residents of the Pacific Coast as well as elsewhere.

In the third place, official denials from the Hawaiian Islands and Washington notwithstanding, it was assumed that the Hawaiian-Japanese had been guilty of wide sabotage activity prior to and during the attack on Pearl Harbor and thus that the same kind of sabotage activity was inevitable on the Pacific Coast.

In the fourth place, the arrest by the Federal Bureau of Investigation of all potentially dangerous Japanese immediately after the attack on Pearl Harbor was discounted as an inadequate measure.

And, finally, many people accepted the unproved assumption that all Japanese were lacking in fundamental integrity of character and were for the most part dishonest and treacherous—all this in spite of their fine record as law-abiding citizens.

The policy to evacuate people of Japanese ancestry did not suffice for certain misguided patriots with the result that agitation followed to secure the disfranchisement of all Japanese-American citizens and even to adopt measures for their deportation to Japan after the war. Indeed it was alleged that the majority of Japanese-Americans were in fact subjects of Japan and thus had already forfeited their citizenship

rights in the United States. Dual citizenship, however, is not limited to the Japanese, though this group has been publicized in a way unwarranted by the actual facts in the case. And, furthermore, the nationality laws of at least eight of the major European countries create a similar problem, though their emigrants have always been welcomed. Thus, it would appear that what was once merely the problem of the total evacuation of people of Japanese ancestry from the Pacific Coast area for purposes of military necessity is now developing into the far more drastic one of the liquidation of a whole people in American life.

The American Government has now committed the care of the Japanese *évacués* to an independent civil agency known as the War Relocation Authority. This agency has set up ten semipermanent relocation projects or centers:

<i>State</i>	<i>Center</i>	<i>Quota</i>
California	Manzanar	10,000
California	Tule Lake	18,000
Arizona	Poston	20,000
Arizona	Gila	15,000
Idaho	Minidoka	10,000
Utah	Abraham	10,000
Colorado	Granada	8,000
Wyoming	Heart Mountain	10,000
Arkansas	Jerome	10,000
Arkansas	Rohwer	10,000

The personnel of the War Relocation Authority and the staffs they have selected for the oversight of the various projects are liberal and forward-looking. In spite of enormous handicaps in equipment, et

cetera, they are struggling to develop communities that embody the best ideals of American life. They regard their responsibility as an opportunity for service and are carrying on in a spirit of self-sacrifice, giving close attention to the various needs of the *évacués*.

The chief factor contributing to the maintenance of the morale of the *évacués* has been the active influence of the Protestant Japanese churches, and the various denominations involved in Japanese church work have organized as one united Community Church in each center. Often rallying fully twenty-five per cent of the community for the various services, the Protestant group is the most conspicuous and influential of all the agencies represented. All services of Christian agencies in co-operation with the Japanese churches are co-ordinated by the Protestant Church Commission for Japanese Service, the designated agent of the various national church councils and the respective denominations.

How can the Christian churches best serve our Japanese brethren in the coming days and contribute to a truly Christian solution of the problem? This can be considered under two heads:

1. *Relocation Centers:*

In close co-operation with all churches and agencies situated in the neighborhood

of the various centers, cultivate opportunities for fellowship with the Japanese churches and provide special speakers and programs as requested by the Japanese.

Contribute equipment for the centers now lacking all but the barest necessities. The people must be occupied, especially during the winter months, if their morale is not to be seriously impaired.

2. *Dispersed Resettlement.*

Quite a large number of Japanese are still living in various communities in unprohibited territory. Churches can assist such in securing adequate housing and suitable employment, and by welcoming them into the Christian fellowship.

It is obvious that wide distribution of the *évacués*, with opportunity for free enterprise, is a sounder social policy than mass segregation with controlled labor and the supply of the essentials of life by the Government. This kind of resettlement is now blocked in many communities by suspicion, widespread apathy, and positive opposition. Christian churches must lead in breaking down barriers and in cultivating favorable public opinion.

Over two thousand Japanese students are awaiting relocation in Eastern and Middle Western colleges where they may complete their education. Churches can co-operate in securing openings in suitable schools, can welcome students to their fellowship, and can assist them in meeting their college expenses.

Christian churches can well take steps to educate themselves and others on this whole problem of Japanese evacuation and its implications for the present and the post-war world.

Legislation in Social Action—III

Democracy for Negroes

*By Benson Y. Landis **

This is the third and last of a series of articles in which Dr. Landis has discussed social legislation pending before Congress, the issues underlying these measures, and the present status of the bills. In relation to these and similar measures, the General Assembly of 1942 recommended "study and appropriate action throughout the Church."

THE interest of large sections of the American public in a "free China," or a "free India," has led in many quarters to a new concern about Negroes who are not free in the United States. The "most conspicuous delinquency" of the American people—our discriminations against colored people—has, in turn, received considerable attention abroad, especially among the nations with which we are at war. It has been remarked that most American Negroes would be delighted to have a small degree of democracy to defend.

Discrimination and Segregation

Recent events have thus helped us to see the extent of this delinquency of ours. The new discovery of the blood bank is a case in point. For some time, we are informed, the blood of Negro donors was generally refused by the American Red Cross. Negroes and interested white people protested. Now, it seems, the blood of Negroes is being taken, but the

policy is to use Negro blood plasma only for Negroes needing transfusions. So that, as some Negroes say, "they have Jim-Crowed" the blood bank, an action which incenses the Negroes.

In the armed forces, the segregation characteristic of civilian life, is generally practiced. For many years a Negro could be only a messman or a steward in the Navy. Recently, the Navy policy was changed, and Negroes are to be admitted and trained—to operate ships by themselves. The Army has many Negro troops on the segregated basis, and is apparently training very limited numbers among the Negro youth who are ambitious to be aviators.

The general exclusion of Negroes from jobs in defense industries led to plans for a "march on Washington." It is believed that this plan for a demonstration stimulated President Roosevelt to appoint his Committee on Fair Employment Practices, which is now administered as a division of the new Manpower Commission. The committee has done much quiet and effective work. It

* Associate Secretary, Department of Research and Education. The Federal Council of the Churches of Christ in America.

has investigated difficult situations and issued orders to industries to end discriminatory employment policies. It has also effectively influenced the employment policies of the Federal Government departments. It found quite a "spotty situation" in those agencies—some didn't want to employ Negro citizens at all. Notable improvements have recently been made by the Government itself as an employer of Negroes, and by industry. Yet Paul McNutt, the Manpower Commissioner, recently stated that one of the chief manpower problems was the widespread failure to utilize the willing services of Negro citizens.

Pending Legislation

Two pending legislative proposals that relate to the civil rights of Negroes have had the attention of many church people.

The anti-poll tax measure, S 1280, was introduced by Senator Claude Pepper, of Florida. This bill would make it unlawful to require the payment of a poll tax as a prerequisite to voting in a primary or general election for national officials. The same measure, as H. R. 1024, was introduced by Honorable Lee E. Geyer, late Representative of California. The poll tax is widely recognized as one of the main barriers between the Negro and the ballot, his dire poverty in many sections making it impossible for him to pay it. It has also kept many unemployed and

other persons with low incomes from voting. Eight Southern states now require the payment of a poll tax as a voting prerequisite.

Late in September, 1942, the House bill was forced out of committee by the infrequently used method of securing signatures on a petition, which means that the House of Representatives must vote on the bill within a short period. The same issue arose in connection with the new law authorizing voting by mail in national elections, for the duration of the war, by members of the armed forces. This bill, approved by the President September 16, 1942, prohibits the payment of the poll tax as a prerequisite to voting.

The anti-lynching bill, H. R. 971, holds continuing interest. Under its provisions, the Department of Justice shall investigate whenever any state or civil subdivision fails to protect victims of a lynch mob. Payment of damages by the "culpable governmental subdivision" to the relatives of the victim is also provided. The bill is in the hands of the House Committee on the Judiciary, of which Representative H. W. Sumners, of Texas, is chairman. The Department of Justice, on its own initiative, has made formal investigations of two recent lynchings.

There is strong and well-organized opposition to the bill, especially by Southern Congressmen, which thus far has prevented it from being brought to a vote.

The Role of the Church in Social Work

*By Arthur L. Swift**

IN ROUND figures, about half the population of the United States belongs to some kind of organized religious group. Of these the three great divisions—Catholics, Jews, and Protestants—constitute about 98 per cent, the Jews being less than 10 per cent of the total and the Catholics about one half as numerous as the Protestants. These three, as we well know, engage in a wide range of social welfare and health activities, comprising about every variety found among secular agencies and some few that are not, such as faith healing.

The problem of the Church's role in social work is not unlike that of its role in education. This is especially true when the Church is convinced that it cannot fulfill its primary task of building and maintaining religious persons—persons whose reactions to life shall be in terms of the values and ideals held by the Church—unless it be privileged to share life's problems and joys with the developing individual.

But facing the fact of limited resources within the community to meet the varied needs of its citizens, we who believe in the Church must find answers to questions as to how

far a church is justified in spending considerable sums of money (raised in the community) to provide buildings and equipment, and to train and pay personnel, when these facilities are already adequate and available through secular agencies; to what extent it should desire or be allowed to introduce the divisive factor of denominationalism into such activities as group recreation whereby under secular auspices people of different backgrounds are brought into closer fellowship. In other words, how does the fact of the divided Church affect its role in social work?

To this question many different answers have been offered. Belief in universal brotherhood leads some to feel that the social services of the Church should be offered to all in need regardless of their own religious affiliation.

It is probable that it will increasingly be accepted that the basic role of the Church in social work is to serve its own constituency. And this role will be further restricted by the growing conviction that there are many forms of social service best provided by secular agencies which ignore the religious differences of participants. Also it will be found true that certain secular social agencies are able to render so much better service than do the religious agencies

* Union Theological Seminary, New York City. An address delivered before the Church Conference of Social Work, May 12, 1942. Condensed with permission.

as to more than balance any gain from the religious emphasis and auspices.

However, it would be unrealistic to ignore the fact that, be it right or wrong theoretically, organized religion is now doing a job in social welfare which in quantity and quality constitutes a major contribution. Just as it is justifiable to criticize the Church for the unnecessary duplication of social services, so is it sound to condemn any plan to abandon church social work which in any situation is meeting essential needs which no secular organization is able or willing to meet.

We are confronting a real situation, not a theory. The urgent questions now demanding answers have to do with the more effectual use of these existing resources: (1) within the Churches and denominational agencies themselves; (2) in co-operation with other welfare agencies both private and public; and (3) in the area of social action.

Those who through years of contact know church social work at firsthand recognize both the strength and the weakness inherent in church-directed social effort. There is among church social workers a very high degree of personal devotion to their task, the normal reflection of their sense of loyalty to the cause of God. But along with this fine consecration sometimes goes a singleness of mind hard to distinguish from dogmatic narrowness.

In the same manner it is true that denominational affiliation and direction of local enterprises give them stability, continuity, and reinforcement both material and spiritual. But such strength may become weakness when it results in the promulgation of set patterns and objectives unrelated to local situations and needs.

In still another way both strength and weakness stem from the fact of denominational and religious control. There is frequently a tendency toward an authoritarianism which is quite out of keeping with modern social work both in theory and practice, according to which worker and client together agree on an objective and together seek to realize it. In fact it would be quite as easy to show that many religious leaders are more autocratic than democratic. Church social work reflects the strength of religious devotion, direction, and definiteness. It must guard itself against the pitfalls of its power.

Certain aspects of the present crisis seem to indicate the direction in which we should seek a solution. Any co-operation that will conserve effort and resources is a clear duty in these days and the churches' consistent use of the social service exchange and their active participation in local councils of social agencies surely belong among universally accepted standards.

Along with all the other private

social agencies, however, the churches are challenged and confused by the rapidity and sweep of the aggression of public welfare into their territories. Of all the varieties of social revolution occurring before our eyes none is more meaningful than that whereby government is becoming the major benefactor, mentor, and guide of the private citizen and the local neighborhood.

The Children's Bureau of the Department of Labor reported in July, 1941, that in 34 urban areas in the United States in 1940 in the whole wide field of health and welfare, 90.1 per cent of net expenditures came from public funds, Federal, state, and local; 9.9 per cent from private sources. Net expenditures from public sources totaled in relief and family welfare services, 96 per cent; in hospital inpatient services, 85.8 per cent; in other health services, 75.1 per cent; in child welfare, 61.4 per cent; and in leisure-time activities, 40.6 per cent. A survey recently completed in Rochester, New York, shows closely comparable results. And an even more recent study by Community Chests and Councils, Inc., strengthens the impression of the overwhelming proportion of health and welfare expenditures now coming from governmental sources.

The Church is threatened by this developing trend. Secular social work assumed by government will presumably be administered much as

at present. But it will not be so with church social work since government is by law and tradition precluded from engaging in any activity tending to favor or to propagate any particular religious creed. Religion, as such, is thus automatically eliminated from those activities which, once the Church's, are now to be under the control of the Government. The vast intrusion of government into the fields of health and welfare is in large measure justified by the tremendous growth of the needs to be met. But nothing can justify or excuse the resultant loss to the Churches of opportunity further to integrate religion with life.

This leads directly to a consideration of the third and last point: the problems centering in the relation of the Church to social action. A basic function of religion is to supply that incentive to action, that will to do, without which no amount of insight and understanding is very effective.

When through the glorification of custom and the status quo, religious organization operates to check and repress this effort to implement ideals in action it thwarts its own growth and vitiates its own essence.

If the Church is to fulfill its prophetic role, it must provide the means whereby varying opinions may be considered. The Church must itself become a complex instrument for the exploration of social problems and theories and the implementation of social ideals.

Children Are Casualties

What has happened to our children and young people in the initial months of the war? New York City is a case in point. There had been a most encouraging decrease in the city's juvenile delinquency. The rate of court intake of delinquents per 1,000 during the decade 1930-1940 had decreased from 7.9 to 4.6 per cent; and the downward trend had continued on through 1941. But the first six months of 1942 have shown the graph line starting in an upward movement. Presiding Judge Cobb, of the Domestic Relations Court, of which the Children's Court is a part, reported that the first half of this year registered a rise of 14 per cent in the number of delinquent children 7 to 15 years old compared with the first six months of 1941. Judge Polier, of the Children's Court, states that the most spectacular rise occurred in the 10- to 13-year-old group.

That this situation is critical is indicated by the fact that the number of commitments from New York City to state institutions increased 20 per cent, and that the state's Training School for Boys and its Training School for Girls, because of overcrowding, were forced to close their doors to any new occupants for several months earlier this year.

Philadelphia carries on the picture. Mr. Merryweather, Executive Director of the Crime Prevention Bureau of that city, together with its Juvenile Court, contributes figures which substantiate a statement made by Judge Winnet, of the Municipal Court, namely, that children "are the first casualties of war." The arrests of boys over 16 jumped 6 per cent and the referrals to the Municipal Court of boys under 16 rose 10 per cent—both figures are a comparison of the first six months of 1942 with the same months of 1941.

We are not left to generalize on the experience of these two cities. Judge Fay L. Bentley, of the Washington, D. C., Juvenile Court, is reported to have declared that throughout the country as a whole there has been an increase of 8.4 per cent in youth crime since we entered the war. In its semiannual crime report, the F. B. I. affirms a rise in the nation's crime record especially in crimes of a violent nature. For example, rapes increased 9.9 per cent, and negligent manslaughter went up 9.4 per cent. And youth, again, is dominant in the breakdown of the ages of those arrested. In the first six months of 1942, the years 19, 13, and 21, in that order, appeared most frequently in an analysis by the F. B. I. of over 300,000 arrest cards examined. In more than 50 per cent of crimes against property, the offenders were found to be under 25 years of age.

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These figures establish the unhappy truth that more crime means, in effect, more crime by youth. This point was stressed in a speech made by Stanford Bates, one of the nation's foremost penologists. He declared that the factors that tend to decrease crimes by adults in wartime are the very factors that make for increase in crimes by youths. The note of patriotism acts as a restraint upon older people, while it easily becomes transmuted into excitement among the immature. Similarly, the better opportunities for earning an income lessons criminal tendencies in adults, while the earnings of youth in wartime employment become a moral hazard to many.

What are the causes? No easy answer can here be given, for the complexity of the situation needs to be recognized. But on one element there is general agreement among students of juvenile delinquency. This lends itself to common observation. Judge Polier writes: "A few years ago the study of all the children brought before the Manhattan Children's Court for one month revealed that . . . a large majority came from homes emotionally impoverished through the absence by death, desertion, separation, or illness of one or both parents. Less than one quarter of the children brought into court during this period were living at home with both parents." With the absence of the father in the armed services and of the mother in war industry, the most intimate and basically reassuring associations and environment of the young are being shattered and rendered tentative.

This situation is most sensitively registered upon the emotional, social, and moral stability of the children and youth in the home. Striking confirmation of this is given by an official British report published jointly by the Secretary of State for the Home Office and the President of the Board of Education. Three out of the six major causes for the rise in juvenile delinquency, upon which this report concentrated, included the absence of home life, the separation from the father, and the lack of supervision by the mother because of her war employment.

The dangers that lie ahead of the American home in the immediate future stand revealed at this point. With the possibility of an American army of ten million men and with three to six million additional women to be employed in defense industries in the next twelve months, the American home will increasingly be subjected to chaotic conditions.

Where lies the answer? While such conditions last, no answer is adequate, but we are not left without purpose and hope. The official British report previously referred to included among the other causes of juvenile

delinquency the closing of boys' clubs and the closing of schools. This report led to a quick and thorough revision of community practices and resources and their extension. So, whereas the first and second quarters of England's first year of war had seen an increase of 28 per cent and 62 per cent respectively, the final quarter saw a decrease.

More community resources, such as playgrounds, nurseries, health services, and scouting, and more volunteer help in kitchens, classes, playrooms, and youth groups will mean that the community will take up, in part at least, the place left by the fighting father and the working mother. This is essentially a social problem which must be dealt with on a community-wide basis. But because the moral and spiritual welfare of children and boys and girls and their parents is deeply involved, it is a major concern and responsibility of the churches in every community in America. Here American Christians have both an obligation and an opportunity to make their communities aware of this threat to child character and to the home and to rouse them to constructive action in dealing with it.

Of National Scope

The Japanese-American evacuation situation can be properly understood only as it is recognized to be of national scope and concern. That those involved lived on the West Coast, most of them in a single state, and that the immediate pressure for drastic action came chiefly from that area, is a minor factor in the total situation. The evacuation policy is a Federal one. The Army has been made responsible for the evacuation phase and the War Relocation Authority, a civilian Federal agency, for the resettlement phase. And when the legality of the policy is questioned, appeal is made to the Federal courts.

More important, however, is the fact that the ultimate solution of the problem must be national. At the close of the war, these Americans of Japanese ancestry will need help in finding their places in American communities, and tolerance, understanding, and co-operation on the part of all citizens will be greatly needed.

While for the duration the general policy is one of resettlement in some ten localities, the Government plans immediate relocation of Japanese—individuals or families—adjudged loyal to the United States in suitable communities in various parts of the country. Before such relocation is approved, a group in the chosen community must express its willingness to stand counselor. Tolerance and co-operation are immediately needed here. The recognition of the national character of this problem is the first step toward its solution.

A Peaceful Army of Service

By Albert W. Palmer *

ONE of the commendable things about our present military organization is the marked improvement it registers in the treatment of conscientious objectors. What is a conscientious objector? In the view of the present Selective Service Act a conscientious objector is one who "because of religious training and belief" cannot render combatant military service. To obtain this status he must first convince his draft board or an appeal board of his sincerity, after having filled out a special form in addition to his regular questionnaire.

How many conscientious objectors are there? Where do they come from? And what made them take this attitude toward military service? Nobody knows how many conscientious objectors there are because draft boards in their routine always defer draftees on every other possible ground—bad health, dependents, occupational status—before they take up the matter of conscientious objection to war. Only after a man has been shown to be good material for Army service on every other count does his mental attitude come up for consideration. Even then he may accept enlistment

in the Army with the restriction that he is to be assigned only to non-combatant forms of military service, such as the hospital corps.

Many, perhaps most, conscientious objectors are not willing, however, to be inducted into the Army at all or under any conditions. They are conscientiously opposed to all military activities and organizations. What then? The Selective Service Act provides that if they can convince their local draft board or an appeal board that this position is sincerely based on their religious training and belief, they may then receive a IV-E classification and be assigned to "work of national importance under civilian direction and control." In this case they do not enter the Army at all or come under military supervision. They render an alternative civilian service.

But while the Act provided for this classification, it did not set up any way for it to be carried out and made no appropriations to support such men or provide work for them. Here the historic peace Churches saw their chance to render a real service both to the Government and to the conscientious objectors. These Churches formed a National Service Board for Religious Objectors and offered to set up and carry on camps where work of national importance in for-

* President, Chicago Theological Seminary, and Chairman, Congregational Christian Committee for Conscientious Objectors. Condensed and reprinted with permission from *The Pilgrim Highroad*, June, 1942.

estation and soil conservation could be provided. Moreover, since there was no governmental appropriation, they volunteered to raise the money, estimated at \$35 per man per month, necessary for their care and support. As a result, on March 1, 1942, some 24 camps were in operation.

Which are the historic peace Churches? The Quakers, the Mennonites, and the Church of the Brethren. Altogether they have some 600,000 members. We all know about the Quakers and their long-time commitment to the ways of peace, but who are the Mennonites and the Brethren? They are vigorous but somewhat isolated sects of very simple and devout Christian folk, largely descended from German immigrants to Pennsylvania of a hundred and fifty or two hundred years ago. They have since spread out in thrifty, industrious farming communities in Pennsylvania, Ohio, Indiana, Kansas, and elsewhere. They fled from the tyrannical governments of Europe to escape war and military service, and have remained convinced and ardent Christian pacifists. While originally they frowned upon a professional ministry and distrusted education, they now have their own colleges, and their churches generally follow American democratic patterns of organization.

Why should these historic peace Churches undertake this great sacrificial task of caring for the con-

scientious objector? First of all, to protect their own sons from being forced into the Army or subjected to harsh and ignominious treatment on account of their conscientious scruples against war. They have not forgotten what their young men suffered in 1917-1918.

But there is more than that. The American Friends Service Committee has had world-wide experience in relief in devastated areas. It believes that even before this war is over such heroic services of mercy will be needed.

Under the leadership of the Quakers especially, the historic peace churches have come to see a vision of Christian service which their boys, properly trained and religiously motivated, might render. Here they saw the chance to train up a peaceful army for human welfare work in devastated areas. Hence the Civilian Public Service Camps to which approved conscientious objectors are now being sent.

What is life like in a Civilian Public Service Camp? The men work hard eight hours a day on projects like reforestation or soil conservation under the direction of Government experts. The Government provides tools and often the camp site and much of the equipment, but the religious bodies operate the camp and provide food, medical care, program, and supervision. The cost of maintenance is estimated at \$35 a month per man, or \$420 a year, and

must be provided by the man himself or his family, friends, or religious denomination. Men of all religious denominations are assigned to these camps and they are located all over the country.

The schedule is just as strenuous as in a military camp: Rise at 5:30. Breakfast, morning devotions, camp duties, eight hours hard work, meals, recreation, study and special training for relief work, and early bedtime make up the day. After the full eight hours work for the Government, there are voluntary classes in languages and social service training to prepare these men to be of use as relief workers in war devastated areas later on when opportunity opens. A constructive religious atmosphere and preparation for helpful social service characterize the camp spirit and objective.

Why shouldn't the Government run and finance these camps? It could do so and may have to if the religious forces of the country fall down in the matter of financial support through failure to recognize the tremendous advantages of the present plan. But for the present at least the Government has accepted the offer of the historic peace Churches—Quaker, Mennonite, and Brethren—to operate the camps on the basis indicated above. The advantages of the present plan are:

1. It builds excellent morale. The men feel that they are being given

an opportunity for service of high value, and respond accordingly. General Hershey has said that these camps often produce two or three times as much as the CCC camps which preceded them on the same projects.

2. It is a practical demonstration of democratic principles and methods. In place of military authority, it depends on co-operative habits among the camp members, under the influence of skilled civilian leadership. Camp life is itself excellent training in responsible citizenship, and not in any sense an interval spent in forming habits that will later have to be unlearned.

3. It permits the boys enrolled to go on studying and learning things that will make them better citizens.

4. The religious flavor of camp life means a growing appreciation of the practical value of religion in meeting life's problems.

5. It challenges men who want to repudiate the use of force and violence in war to develop and demonstrate the techniques of tolerance, good will, patience, and fair play in their relationship to one another and to the surrounding community.

6. Many of those thus trained will become valuable social servants in relief work for war devastated areas or in social service to urban and rural slums. A spirit of dedication to Christian social service is being thus developed in response to the peculiar needs of our age.

War Service Reporter

By Alcwyn L. Roberts *

THE Wayside Chapel, during six months, has served communities in southern Indiana, Illinois, Michigan, Kansas, and Arizona. Operated under the Presbyterian Wartime Service Program, the chapel provides an interdenominational ministry to migrant Americans living in defense housing projects, trailer camps, and other temporary shelters in industrial wartime America.

The chapel, a bus-type unit, with a seating capacity of twenty-five, can continue its service even during unfavorable weather. The interior chapel appointments are portable and for the most part are used as the setting for out-of-door services. Vespers, Sunday worship, story hours, Bible study periods, musical programs, socials, and recreational activities are provided. The chapel is well supplied with Christian literature for visitation and personal work, while the public-address system carries the services to every corner of the trailer camp.

The chaplain, Rev. Fred H. Eastman, is a recruit from an outstanding rural parish in southern Ohio. His staff is composed of workers provided by the synod or presbytery in which the chapel is operating. The value of this service is evident in Mr. Eastman's report:

Last Sunday evening we had a community sing at camp. We sang a number of songs—old favorites. Then the people asked one of the older ladies to sing and she chose "Abide with Me." From then on people wanted to sing hymns. And *how* they sang! One hymn after another. Finally, one called for "Sweet Hour of Prayer," and after the singing I said a word about the beautiful evening and suggested that, as I played the hymn softly, each in his own way have a moment of prayer and devotion. All heads were bowed. We sang on; then someone said, "Give us a little talk," and I did. Again we sang and finally closed with "God Bless America," and then bowed for the benediction. People came in numbers to say: "Just what we want." "Just what we need." "Haven't felt so good since I left home."

In one camp we have three afternoons a week for boys and girls. An ex-school-teacher, who lives in the camp, does this during her baby's nap time. On the other three afternoons we have a recreation hour. This same camp will have a church service next Sunday night and perhaps a Sunday School. The youngsters are hungry for attention and something to do, and we have taken some books out to start a little library for them.

Others who preceded Mr. Eastman in the work have equally positive reports, though some had a very discouraging experience. One pastor who was released by his congregation for three weeks of service with the chapel wrote:

We went out more or less expecting a slumming party and we found instead that

* Director of War Industrial Service.

we were dealing with a cross section of any good American community. The people in defense worker communities should be considered to be normal American people. Usually they have tried in vain to rent a regular home. . . . But, because they live in trailers and crowded low cost housing, they are all too easily considered undesirable people by the residents of the community . . . [and are] obliged to live and work in a strange place and find it unnatural and difficult and often unfriendly.

Another pastor made this report:

The afternoons were spent in calling and in keeping the chapel open as a recreational center for the children. The congestion in the camp was terrible, since there were some 220 trailers and tents besides the cabins in this one group of trees. We estimated that there were 1,000 people in this one camp. The children that attended the Bible school were from all over the United States, from New York to California, from Mississippi to Michigan. We found their play reactions subnormal, but they were as a whole as intelligent as any group that it has been our privilege to work with.

There was general agreement on the part of those that have worked with the Wayside Chapel that here was a valuable means of bringing Christianity into the life of wartime America. Workers have urged the development of additional units. Most areas which have been served to date have expressed the hope that they might have some sort of mobile unit for continuing the work that was begun.

Personal follow-ups by near-by churches have kept work that was

established on a continuing basis. When this has not been possible, correspondence with camp residents and the supplying of materials have kept the morale high and the work active. One camp reports:

"Sunday School was impossible as many folks were away then. So we are having Bible school twice a week, on Tuesday and Friday afternoons. Ten children came the first afternoon and they are all looking forward to the time when the 'Bible Bus' will be back."

A report from an area in which there are a great many new housing developments emphasizes the possibilities for permanent work:

The Wayside Chapel helped us quite definitely with our problem in this crowded defense area. During the mornings we used it for Bible school. In a thickly settled community where there is no church, the attendance grew from 19 to 48 in two weeks. In the evenings we used the chapel for an out-of-doors preaching service. Here too there was a steady increase in attendance. The group expressed real interest in having a permanent Presbyterian chapel in the community and steps were taken by the group to bring this about.

The Wayside Chapel was dedicated at the meeting of General Assembly in Milwaukee in May, 1942, "a chapel within whose walls and from whose doors His gospel is to be truly preached, his sacraments are to be faithfully administered, and prayer and praise are to be offered unto him." Here is a chapel which will help America to remember God in this time of world upheaval.

Sanctuary

Armistice Sunday, 1942¹

Materials and suggestions for worship are here offered for the use of ministers and leaders of church groups in planning appropriate services of worship for Armistice Sunday. Those wishing printed programs may secure this service, A New Earth, from any Presbyterian Book Store at \$1.00 a hundred. A copy should be in the hands of each worshiper.

WORSHIP THEME:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

The crashing sky has swept old paths aside.
Old landmarks gone. Old bridges ground to dust.
The ferment, red with the defeating rust
Of spent illusions, bears no friendly guide.
No arrow of tradition points the turn.
In all the wilderness no voice calls, "Come!"
This is the desolation and the sum
Of all defeat. The ash spilled from the urn.

Yet here in this black death, bitter to taste,
Out of the surging slime—a new design—
The substance fitted into better line
And form. The matrix purged of clogging waste.
Make way! Make way! From scourging pain shall rise
The flame that lights the candles in men's eyes.

—*Florence Crocker Comfort.*²

CALL TO WORSHIP:

Minister: "God is our refuge and strength, a very present help in trouble.

People: "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

INVOCATION AND THE LORD'S PRAYER (all the people uniting):

O God, fountain of light and truth, give to Thy Church vision, charity and understanding, that the heavenly message of Thy Son, free from the traditions of men, may be welcomed as the promise of a better age; through Him Who maketh all things new, Jesus Christ our Lord. Amen.³

HYMN: "Lord of All Being, Throned Afar."⁴

AN ACT OF PENITENCE:

Minister: "[Thus] saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God:

People: "For he is gracious and merciful, slow to anger, and of great kindness."

The Confession of Sins (all the people uniting) :

Most holy and merciful Father; We acknowledge and confess before Thee; Our sinful nature prone to evil and slothful in good; And all our shortcomings and offenses. Thou alone knowest how often we have sinned; In wandering from Thy ways; In wasting Thy gifts; In forgetting Thy love. But Thou, O Lord, have pity upon us; Who are ashamed and sorry for all wherein we have displeased Thee. Teach us to hate our errors; Cleanse us from our secret faults; And forgive our sins for the sake of Thy dear Son. And O most holy and loving Father; Help us we beseech Thee; To live in Thy light and walk in Thy ways; According to the commandments of Jesus Christ our Lord. Amen.³

The Assurance of Pardon (to be said by the minister) :

Almighty God, who doth freely pardon all who repent and turn to Him; now fulfil in every contrite heart the promise of redeeming grace; remitting all our sins, and cleansing us from an evil conscience; through the perfect sacrifice of Christ our Lord; and keep us evermore in the peace and joy of a holy life; that we may love and serve Him always: in the Name of the Father, the Son, and the Holy Spirit. Amen.³

THE SCRIPTURE: Isa., ch. 55.

PRAYER:

O God, who hast made of one blood all nations of the earth, and hast set the bounds of their habitation that they might seek after thee and find thee; mercifully hear our supplications, and remove from us the judgment of war. Guide the rulers with thy counsel and restrain the passions of the people, so that bloodshed may be soon abated and peace be restored. And, by the pouring forth of thy Spirit upon all flesh, quicken the sense of our common brotherhood, bring the nations into a new bond of fellowship, and hasten the time when the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ. Amen.³ [Adapted.]

OFFERING.

SERMON: "Whose New Order?"

"And he that sat upon the throne said, Behold, I make all things new." Rev. 21: 5.

PRAYER FOR THE NATIONS:

Almighty God, who bringest light out of darkness, we cry unto thee for the nations now engaged in war that in waging the same they may be saved from those sins which bring worse evil upon the world and through thy disciplines and judgments so learn truth that they may walk in thy ways and obtain the blessings of thy Kingdom, through Jesus Christ our Lord. Amen.

BENEDICTION.

¹ Prepared by Paul S. Wright, Minister, First Presbyterian Church, Portland, Oregon.

² *The Christian Century*. Used by permission.

³ *The Book of Common Worship*, Revised. Presbyterian Board of Christian Education, Philadelphia.

⁴ Hymns are found in *The Hymnal* (1933), Presbyterian Board of Christian Education, Philadelphia, and in other standard hymnals.

Principles of True Social Life

(Continued from page 3)

on the land itself, not on the buildings placed on it, there would always be an inducement to make the property as good as possible in order that the best return might be received from it.

You see I am going on the supposition that what we have to do is not to expect that men will guide their conduct always by the motive of service instead of self-interest, but rather so to organize life that self-interest prompts those actions which are of greatest social service.

In the case of money, we are dealing with something which is handled in our generation by methods that are extremely different from those in vogue a century or half a century ago. When there was a multitude of private banks, the system by which credit was issued may perhaps have been appropriate, but with the amalgamation of the banks, we have now reached the stage where something universally needed—namely money or credit which does duty for money—is become in effect a monopoly.

It seems to me a primary political principle that wherever you have something which is universally needed, but which is governed as a monopoly, that monopoly should be taken over by the state. The private issue of new credit should be regarded in the modern world in just the same way in which the private minting of money was regarded in earlier times. The lending power of banks should be limited to the amount deposited by their clients; the issue of newer credit should be the function of public authority.

This is not in any way to censure the banks or bankers. They have administered the system entrusted to them with singular uprightness and ability and public spirit. But the system has become anomalous, and, as so often hap-

pens when an anomaly has persisted through a long period of time, the result is to make into the master what ought to be the servant.

That leads me to my last point. Whatever you may have thought of my earlier points, this at least is one which is the Church's direct concern. When all is said, the trouble with our social life is sin—that strange perversion and fatality of human nature as a result of which, if we are not guided by trusting to the grace of God, we convert our very blessings into curses.

Let us never suppose that by an external rearrangement of the ordering of life we can establish either justice or good will. Sin, which now expresses itself in an unlimited acquisitiveness for wealth, can just as easily express itself in grasping and manipulating the levers of power in a collectivized society.

It is true that some orderings of society seem to suggest and encourage self-seeking, while others suggest and encourage fellowship, but even the latter can be perverted by the sin and selfishness of men. The primary duty of the Church in the social field is to call her citizens to recognize that civic no less than individual action stands under the judgment of God; and that they can truly prosper only if they submit social, as personal, life to the redeeming love of God in Christ.

To do this, we must relate our social life to worship, and worship to social life.

When worship is the consecration of all life—industry and commerce, no less than friendship and the family—our Church will again truly live and society will be the fulfillment of our dreams.

One danger is here: that we shall try to make God the means to our ends, the instrument of our plans. That is sheer disaster. We dedicate ourselves to this enterprise in his name, believing it to be his will, that through it he may be glorified.

The Workshop

Co-operation and Conference. The September meetings of the Kalamazoo Presbyterian and Presbytery, each under the leadership of its Committee on Social Education and Action, were examples of co-operation and good program-building.

The Presbyterian program included addresses on: "The Object of the Meeting," "What Public Opinion Can Do," "Liquor and the National Emergency," "Juvenile Delinquency," "What Women Can Do to Lessen the Strain of Race and Class Relations"; and a discussion of the *Recommendations of the Delaware Conference*.

The Presbytery conference had for its theme: "What Can Christians Do Now?" The program included:

Address: "The Importance of Social Evangelization and the Function of Social Education and Action."

Symposium: "What Can Christians Do Now About Justice for Minority Groups?" with a Jewish rabbi and a Negro pastor as discussion resource leaders.

Symposium: "What Can Christians Do Now About Labor Relations?" with the director of Dodge Community House, Detroit, and the director of part-time work in Kalamazoo public schools as discussion resource leaders.

Address: "Christians and the Postwar World."

Discussion at the Manse. A series of meetings for the discussion of "Peace and the Postwar World" held at the manse of the First Presbyterian Church in Ithaca, New York, are reported by the minister. "We had four meetings on peace," he reports. "About 30 attended, representing diverse educational background and viewpoint. This statement was presented at the last meeting, but we needed one more meeting to arrive at a definite pronouncement." The statement follows:

We recognize that:

The present world conflict is a symptom of general disorder and injustice; Measures designed to prevent war which do not correct those injustices are only makeshift and are destined to fail; Individuals maintain healthy differences of opinion as to the specific injustices and the methods to be used for correcting them.

We believe that:

It is a proper function of the Christian Church, which is concerned with the physical and spiritual welfare of all people, to engage actively in pursuits which will promote justice and peace among all peoples;

The democratic principles of free discussion and self-government constitute the best basis for a world order of justice and peace;

The attainment of such an order through application of those principles requires that all people be thoroughly informed of pertinent facts, be interested in the welfare of all people, and engage actively in the improvement of government.

We therefore resolve:

To accept our duty, as members of a disordered society which needs and is susceptible to improvement, and as members of the Christian Church which is wholly concerned with human welfare.

We further resolve:

In recognition of that duty, to do all in our power to stimulate interest in world problems, to increase and strengthen sources of factual information, and to take active part in the operation of our Government.

Work Camp Report. An interesting letter from one of the first work campers

of 1941 reports the development of the project begun by that camp. Ruth M. Verna, the camper, returned in the summer of 1942 to visit the Mine Fork Presbyterian Church in North Carolina. The letter says in part: "This is the church which our work camp started last July. It is almost completed now by the volunteer labor of the mountain people, but the people have been worshiping in the church since last spring. . . .

"I was surprised to see that the church has copies of the new *Hymnal for Youth*. The organ is the gift of a class of girls of which I am a member at the First Presbyterian Church in Norristown, Pennsylvania. They became interested in Mine Fork when I told them about the work camp there. Another camper, Evelyn Fields, of Kansas, is spending the summer in a Quaker work camp at High Point, North Carolina, and returned here for a week-end visit. It has been pleasant to return to the site of the work camp and to renew friendships and acquaintances. . . .

"I do not know whether the work camp accomplished a great deal, but this I can see—the people are happy in their church."

Plan the Peace Sunday was celebrated last February by the First Methodist Church in Rochester, New York. As reported in *Post-War*, the bulletin of the Commission to Study the Bases of a Just and Durable Peace, 297 Fourth Avenue, New York City. This is how it was done:

Copies of the Commission pamphlets: *A Just and Durable Peace* and *Long Range Peace Objectives* were given in advance to every teacher, speaker, and superintendent as resource material. (The Commission has since published several other pamphlets.)

During the Church School hour each of the nine adult classes discussed the theme: "The Bases of a Just and Durable Peace." Other departments of the Church School, during the worship period and class dis-

cussion, dealt with the same theme adapted to the various age groups.

At the morning service, the pastor preached on the subject "The Christian Basis for an Enduring Peace." Four youth groups meeting at 5:30 probed into some of the problems we shall be facing at the war's end. And at the evening service the subject "The Kind of World I Hope the Peace Will Produce" was presented by three representative speakers.

But "Plan the Peace Sunday" was only the beginning. A committee took the most constructive suggestions made during the day and had them printed in *The Visitor*, a bulletin which goes into every home in the church. These findings formed the basis of a program of education and action which will continue for several months.

This plan for devoting an entire Sunday to the theme of "A Just and Durable Peace" should commend itself to pastors as a means of focusing attention on a most important subject. The idea is one which could well be carried out in any Presbyterian Church, using materials available through the Department of Social Education and Action as listed on page 33 of this issue.

A Servicemen's Mothers' Club. This new organization in the South Park Presbyterian Church, Rock Island, Illinois, is reported by the pastor, Rev. Gilbert F. Close, Jr. Its purpose is to encourage the mothers to keep their spirit and their faith strong, and thus to ease the minds of their sons, of whom 40 are in the armed forces.

The meetings open with a devotional service and then news and letters from the sons are exchanged and the rare but highly prized visits to the camps are reported and eagerly discussed. Leaders of various community service groups are heard also. So successful has this enterprise proved that mothers from other churches in the community have asked to join.

Study and Action

New Social Progress Materials—Order from any Presbyterian Book Store.

The Christian Church and World Order. A Packet Discussion Guide for study or forum groups. Contains discussion outline, worship service, reading and reference list, and pamphlet material. *50 cents.*

Organization for Peace

Political Action for World Order

America's Liquor Bill—1942

Who and What Is Labor?

} Four Social Progress leaflets for general distribution. *50 cents a hundred.*

Report of the Standing Committee on Social Education and Action to General Assembly, 1942, together with suggestions for discussion. *Free.*

Your Church Program of Social Education and Action—Questions Answered. Outlines, principles, objectives, and program in the local church. *Free.*

The Church Near the Camp

The Local Church and the Man in Service

The Church and the Liquor Situation

Questions for Conference and

Discussion. Mimeographed.

} Order from Department of Social Education and Action, 917 Witherspoon Building, Philadelphia. *Free.*

For Work and Workers (Labor)

A Sense of What Is Vital (Temperance)

A New Earth (Peace)

} Worship Services for congregational use *\$1.00 a hundred.*

Democracy in Action Pamphlets. Council for Democracy, Raymond Gram Swing, Chairman, 11 West 42d Street, New York City. *10 cents each.*

The Negro and Defense. A test of democracy.

America's Free Schools. The problems of today's crisis.

The Public and Strikes. A fair discussion of a knotty question.

Nazi Poison. How we can destroy anti-Semitism.

The New World. Necessary adjustments to a smaller and more complex postwar world.

Social Action Pamphlets. Council for Social Action, 289 Fourth Avenue, New York City. *15 cents each.*

Christian Faith and World Order.

Labor in the World Crisis.

Public Affairs Pamphlets. Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York City. *10 cents each.*

The Negro and the War.

Prostitution and the War.

What's Happening to Our Constitution?

The Coming Crisis in Manpower.

Government Under Pressure.

About Books

The Christian and the War, by Charles Clayton Morrison. Willett, Clark. \$1.50.

Motives for Christian Living, by William P. King. Harpers. \$1.50.

Here are two volumes dealing with ethical problems of the present day. The first is a series of reprinted editorials by the well-known editor of *The Christian Century*. The articles appeared serially immediately following the outbreak of war between the United States and the Axis powers. Because of this, the book lacks a positive continuity and a well-rounded balance. Dr. Morrison rejects both the positions of the pacifist and the militarist in these arguments, howbeit the term "non-pacifist" was used in many of the original editorials where the word "militarist" appears in the book. The author champions the position which he terms "Christian realism," giving "full recognition to the actuality and inexorableness of the war" and at the same time opening up "a new insight into the nature of Christianity." Perhaps Dr. Morrison's real contribution is his analysis of the Christian's dilemma in the present crisis rather than any constructive solution.

Dr. King's book deals not so much with the war as with the fundamental bases of Christian ethics. The first half of the volume sets forth the principal ethical ideals of Christianity as drawn mainly from Jesus and Paul. The most constructive chapter in this section is "The Seven Deadly Sins," in which Dr. King gives a fresh and original appraisal of the medieval standards of insidious evil. The second half of his work suggests certain motivating factors which the author believes will impart moral virility to lives that are constantly tempted by subtle and ever-recurring vices.

Both of these volumes deal with matters

that are more or less controversial in nature, and neither author marshals sufficient arguments for his position. However, as presenting certain phases of thought amid a time of crisis, they are most valuable.

THOMAS FRANKLYN HUDSON

Conditions of Peace, by Edward Hallett Carr. Macmillan. \$2.50.

This book, by the Editor of *The London Times* and Professor of International Politics in the University College of Wales, is a notable contribution to the steadily growing volume of studies dealing with postwar reconstruction and political organization. Perhaps the most striking characteristic of Professor Carr's book is its recognition of and emphasis upon the fact that "the essential nature of the crisis through which we are living is neither military, nor political, nor economic, but moral. A new faith in a new moral purpose is required to reanimate our political and economic system."

Part I of the book, "Some Fundamental Issues," deals with the underlying problems—economic, political, and psychological—of the present war and the principles which must guide the reconstruction of the postwar world. In Part II, "Some Outlines of Policy," the writer seeks to apply the insights gained and the principles enunciated to the still unknown and devastated postwar world. Professor Carr reminds the reader that in entering this field we move into an area where the general character of the crisis and the direction in which the world is moving is fairly clear, but where all plans and policies must be purely tentative, adaptable to the unknown developments which may powerfully modify the world's course. Nevertheless, with this reservation he daringly sketches the outlines of the New Europe in which Great Britain and the

United States must play difficult and important roles.

The book closes with these challenging words: "The old world is dead. The future lies with those who can resolutely turn their back on it and face the new world with understanding, courage, and imagination. This book is a call to such leadership."

E.G.R.

A Creed for Free Men, by William Adams Brown. Scribners. \$2.50.

In this latest book from the pen of William Adams Brown we have an examination of the necessary requirements for a working philosophy, applicable to all men, but one which must be rooted in free men. He calls it a "unifying creed," and considers such a faith the missing factor in our contemporary world, the achieving of which is the most momentous enterprise of our time.

It is a strong, well-written book with a large measure of its value and strength being due to its basic assumption that for religiously minded individuals certain principles and patterns of life are valid which are not necessarily so for the non-religiously minded. So the author writes for those who would be willing to embrace Christianity as a way of life only after they had seen that it could be made workable.

The first part of the book, in which he faces some of the unanswerable questions of life, is really his introduction. The last three quarters of the book is given to a study of the loyalties that divide mankind and the faith that unites them. This latter is twofold, a faith in man seen in democracy and its patterns, and a faith in God which adds to the faith in man a fresh motive, an enlarged resource, and a unifying ideal. The schools of free men are still essential, but added to them must be the contribution which the Church alone can supply—the common symbols and the unifying tradition needed by mankind.

FREDERICK W. BRINK

God in Our Public Schools, by W. S. Fleming. National Reform Association. \$1.50.

The theme of this book—the importance of the reading of the Bible in the nation's public schools—is likewise the cause to which the author has given the strength of his years.

The author pleads his case against a broad background. He draws a strong picture of the paramount importance of the public school to the national well-being; he portrays the accepted place of religion in the early American school system; he elaborates the present practice and legal status of the reading of the Bible in the schools of the various states; he cites statistics to show that lawlessness adds up less in states that have Bible-reading than in those where it is lacking or is not permitted; he looks at current proposals for weekday religious instruction on school time, and supports the view that, desirable as this may be, Bible-reading has more to offer.

Readers will differ in their judgment as to whether or not the author expects too much from the simple act of the reading of the Bible in the classrooms or assembly halls of our public schools. But all will agree that Dr. Fleming presents thoroughly and ably the position in favor of such reading.

C.P.H.

Song of Ariran, by Kim San and Nym Wales. John Day. \$2.75.

This is great biography—great because it records the development of powerful personality, is clear in its indication of sources of power, honest in its delineation of character, and inspiring in its portrayal of the intellectual and spiritual coming of age of a man.

Jean Valtin, in *Out of the Night*, reveals a strong individual the product of participation in intrigue and cruelty, and a persevering determination to carry out an accepted philosophy. Kim San, in *Song of Ariran*, because of a different temperament,

reveals the influence of a Christian background. The word of Tolstoy comes through similar experiences saying: "I resolved never to resort to any questionable means to gain my ends, no matter how important the end might be. Never would I betray friend or personal enemy. What moral right had we of the revolution to win if we had to do so by treachery? . . . We must create individuals better and finer than the enemy. . . . I would not fight treachery with treachery. If I could not win on my own terms, failure was honor and victory for me."

In these times such a book is good to stir our dreams—and our determination to make them more than dreams this time. The anticipation of the Koreans at the time of Versailles is dramatically recited. Then: "What a great disillusionment was to come for the eager peoples of the Far East. . . . The solution of the colonial question was only a mockery. 'Self-determination' was only a slogan under which the great powers consolidated their empires. . . . Youth in China and Korea soon turned to Soviet Russia for hope."

This book is thought-provoking and stimulating for our minds; it is soul-stirring and a tonic for our spirits.

EVELYN LUCHS

Choric Interludes, by Mildred Jones Keefe. Expression Company. \$2.75.

The writer of this book of "poetry arranged for times and seasons," is Assistant Professor of Fine Arts in Religion in the School of Religious and Social Work, Boston University. The role of the arts and especially of poetry, the author believes, is "to help the thinking of youth through which a new order will rise." The book will open to many a field which, while very old, is nevertheless unfamiliar to the average church group leader except as it has been used in responsive reading or occasional antiphonal recitation of the psalms or more recently has been heard in dramatic radio productions.

A helpful introduction describes the

theory and practice of rhythmic speech in its simpler forms by the congregation and its more advanced use by the trained choir in reading Scripture and poetry and in rituals and drama.

The book presents a wide variety of material: psalms, other Biblical readings, and poetry arranged for use on the special days of the year and under such themes as "Songs of Democracy" and "Special National Days." Here is suggestion of a dramatic method that may be studied and used for the enrichment of the Church's program. E.G.R.

The Social Message of the Apostle Paul, by Holmes Rolston. John Knox Press. \$2.00.

This volume contains the 1942 Sprunt Lectures given at Union Theological Seminary in Richmond, Virginia; the author is a leading minister of the Presbyterian Church in the U. S. His lectures undertake a study that has been more ignored than appreciated. Even the most ardent of the social gospel advocates have never appealed to Paul either frequently or confidently. Dr. Rolston holds to a totally different point of view, which he conveys strongly to his readers by his documentation, his keen insight, and his own conviction.

The approach which the author makes to Paul's social message is found in the third chapter, entitled "The Radical and the Conservative Principles in the Social Message of Paul." The following statement is illustrative: "One is a radical principle by which Christianity calls in question all the orders of society. The other is a conservative principle by which Christianity recognizes the orders of society as orders of creation or as orders of history that have in part been willed of God." This may be called the schemata, which the author applies to every social field or "order." The orders that are treated at length are the sexual, the racial, the economic, the social, the political, and the ecclesiastical. That the author has

been greatly influenced by Barth and by Brunner is apparent upon every page.

At certain points the book is hazy in statement and lacks of forthrightness. Nevertheless, the volume is arresting in expression and penetrating insight. It is convincing in its picture of Paul as being constrained by Christ out into the social field. It is to be hoped that this volume will lead to further study that will add to the appreciation of Paul which runs through the pages of Dr. Rolston's book.

C.P.H.

The Modern Man's Bible Problems, by Herbert Booth Smith, Revell. \$1.50.

There are a great many questions which the average layman asks about the Bible, and there are a great many problems that have not been settled to his complete satisfaction. Many of these are the result of conflicting information gleaned from his early Sunday School experience and his college courses in natural science. Are the claims of Christianity tenable? Is the Bible a book of myths? Can we believe the Bible in the twentieth century? A ministry of over thirty years has convinced Dr. Smith, the immediate Past Moderator of our General Assembly, that there is a real eagerness on the part of the people of the pew to know the answers to these and related questions.

The book consists of nine sermons delivered by the author to the people of Immanuel Presbyterian Church in Los Angeles. He faces squarely and courageously some of these difficult questions in a straightforward manner that is both convincing and easy to understand. This challenging book realistically faces important issues.

THOMAS FRANKLYN HUDSON

The Shorter Moffatt Bible, by James Moffatt. Harpers. \$2.00.

The Moffatt Translation has long since established its place for sound scholarship and as a stimulating and clarifying aid in reading and understanding the Bible. This

shorter version of that translation has been prepared to present the "matchless religious power" of the Bible and "its essential teaching about the working of God in human life."

The arrangement of the material follows the order of the larger version but verse divisions are omitted and topical headings indicate the content. The Old Testament opens with "The Beginning of History" and runs through "The Forging of a Nation," "The Hymnal of Israel," "The Treasury of Wisdom," and "The Inspired Teachers of Israel." The New Testament topics are: "The Desire of All Nations," "The Sermon on the Mount," "The Worldwide Gospel," "The Gospel Interpreted," and "The End of History."

The book is convenient pocket size, printed in single column and easily readable type, with psalms and hymns set in poetic form and the familiar and greatly loved passages included. It will be welcomed and read with eagerness and profit not only by Bible students but also by those who do not habitually read the Bible but who, under the stress of the times, are feeling keenly their spiritual need.

E.G.R.

Prayers for Times Like These, by S. Ralph Harlow. Association Press. \$1.25.

This little book of prayers is dedicated by its author "to those who, in spite of doubts, dare to live by faith." The prayers are written for those "whose hearts are burdened with the baffling mystery of life and minds that grapple for a meaning." They are courageous prayers for "The Light of Faith," "Above the Battle," "For Youth and Home," "Against Pretense," and "Prayers of Striving, Through the Mist."

The book is designed primarily for personal use, but because the prayers deal with universal needs they will be used wherever men pray together for the coming of God's Kingdom in the hearts of men and among the nations.

E.G.R.

Facts and Figures

Political Party Platforms reflect the people's desire that the United States assume aggressive leadership in postwar organization. While not an accurate reflection of public opinion, they do act as a barometer. In New York State, for example, the Republican platform for the November election contains a plank on world affairs. It asserts, in part, that "the United States must be prepared to undertake new obligations and responsibilities in the community of nations. We must co-operate with other nations to promote the wider international exchange of goods and services, to broaden access to raw materials, to achieve monetary and economic stability, and thus discourage the growth of rampant nationalism and its spawn, economic and military aggression. . . . We know that as the other nations prosper, we prosper; that when the freedom of one nation is destroyed the freedom of all nations is in peril."

The Democratic Party in New York is also pledged to a liberal program on postwar security at home and abroad. Its platform states: "Today, when democracy is threatened, we insist on the expansion of democracy for the common man. . . . We believe in making the Four Freedoms a reality for our own citizens and for all the peoples of the world. . . . Nor must we forget that there are also liberty-loving men and women in Italy and Germany and other nations."

Church Role in Economics Opposed.

Opposition to the Archbishop of Canterbury's recent plea to the Church (see article on page 1 of this issue) to play a leading role in political and economic matters has been developing, according to advices from London. It appears to be based on the fear that the Church will become entangled in party politics which may involve "undue socialization" and a drift toward left-wing politics.

The conservative *Economist* declared that Dr. Temple's "excursion into the realms of high finance was perhaps unfortunate," adding that "comments of churchmen on economic matters should be properly informed and intelligent in argument."

There is apparent also an undercurrent of uneasiness within the Church due to differences in political and economic points of view. The religious press, however, gave the Archbishop's address a generally favorable reception, although not necessarily approving all the details.

The 155th General Assembly of the Presbyterian Church in the U. S. A. will convene at Detroit, Michigan, Thursday, May 27, 1943, as announced by the General Assembly office.

Taverns, 1941. According to the report of the Chicago Juvenile Protective Association, taverns directly involve juveniles in situations which seriously affect their welfare. They exert, through illegal and destructive practices, a demoralizing effect on the entire community, involving home life and recreation so vital to the welfare of children and young people.

The tavern of today is indicted on eight counts:

1. Specially caters to women.
2. Barmaids and hostesses serve men and women.
3. All comers, drunk or otherwise, are served.
4. Lures youth and high school pupils with multiplied attractions.
5. Thousands of taverns in residential areas.
6. Highway taverns are accepted as "smart."
7. Lavish advertising in press, over radio, by road signs.
8. "Cocktail lounges" de luxe and obsequious curb service.

Qualified Chaplains Needed. The General Commission on Army and Navy Chaplains declares that the need for chaplains is urgent. Five denominations reached their present quota early in the autumn, but the Army is asking for 350 additional men by December 31. The six highest quotas are: Methodists, 489; Presbyterian, U.S.A., 131; Congregational-Christian, 68; Disciples, 55; Northern Baptist, 49; and United Brethren, 46.

No Color Line. New York City's Commissioner of Welfare has warned the city's private child caring agencies that, in compliance with a recent law passed by the Board of Estimate, all public charges are to be removed from those organizations which refuse to care for Negro children unless such discrimination is discontinued. The warning came at a recent luncheon where representatives of various children's agencies met under the auspices of the New York City Committee on Child Welfare and the State Charities Aid Association to launch a campaign to increase the availability of foster homes.

Government Postwar Plans. Following is a partial list of Federal agencies engaged in postwar planning:

The Department of Agriculture is preparing rural public works programs and rural welfare programs for the postwar period. These are being developed through the Department's regular agencies and by state and local agricultural planning committees.

The Department of Commerce, through its Bureau of Foreign and Domestic Commerce, is planning future programs of private improvement projects in order to keep people employed as war production drops off.

The Economic Welfare Board is giving some attention to the steps necessary for economic reconstruction together with its work in conducting economic warfare.

The Federal Works Agency is building up (with state and local Governments) a "reserve" of plans for public works projects and public service projects which can be used to absorb postwar unemployment.

The Department of Labor through its Bureau of Labor Statistics is analyzing the probable shifts in production and in the distribution of national income and labor in the postwar period.

The National Resources Planning Board is responsible for analyzing the broad, over-all problems of the postwar time—the conditions which must exist if our economy is to operate at full employment—and for co-ordinating and stimulating postwar plans of Federal, state, and local agencies.

Child Protection will be directed in Chicago by the WPA in co-operation with other agencies. Representatives of nursery schools and child welfare organizations met recently with the director of the WPA Child Protection Program to make plans for the care of children of mothers employed in war industries. The Federal Government has appropriated \$6,000,000 for this purpose. Nurseries housed in settlement houses and churches are expected to operate on a 12 to 13 hour schedule, serving two or more meals each day. Lack of qualified leaders hampers the project, but it is hoped that volunteers may be found to complete the needed personnel.

Conscience Compels Them. The story of America's religious objectors to participation in warfare and what is happening to them while their country is at war is told in a well-written, illustrated leaflet in which the reader is taken to visit a C.P.S. camp. Here he learns what the C.O. believes, what he does in camp, and what he hopes for the future. Copies of this leaflet may be secured from the American Friends' Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania.

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on "Selected Pictures" issued by the National Board of Review. Their inclusion in this listing is not to be construed as recommendation but as the best available comment on current films.

Tales of Manhattan—with Charles Boyer, Charles Laughton, Edward G. Robinson, Paul Robeson, Ginger Rogers, and others. (Twentieth Century-Fox.) The film is a collection of episodes of different moods and qualities centering around a tail coat worn first by a famous actor and finally by a scarecrow in an old Negro's cornfield. The episodes concern an actor, a girl in love, a composer, a tramp, and a village of Negroes. The coat brings varying fortunes to its many wearers, and the stories range through melodrama, comedy, and fantasy. The episodes vary greatly in entertainment value and effectiveness as do also the direction, writing, and action, yet on the whole, this is an interesting film. **Family.**

The War Against Mrs. Hadley—with Fay Bainter and Edward Arnold. (Metro-Goldwyn-Mayer.) The story of the reactions to the war of a socially prominent woman. Her non-co-operation turns to full participation in civilian war service when members of her family and household are drawn into the services. The picture has a strong story interest and is, for the most part, well cast and produced. Although the film is, at times, somewhat sentimental and the action slow, there are genuinely moving moments. It is frank but interesting propaganda. **Family.**

The World at War. U. S. Government documentary film. A historical account of the outstanding overt acts of the aggressor nations during the last decade from the Japanese invasion of Manchuria in 1931 to the attack on Pearl Harbor in December, 1941. Compiled from the most authentic sources, this history is almost completely objective, showing causes largely by implication. It is singularly restrained in general tone, the commentary allowing the pictured facts to speak for themselves. It is the first in a series projected by the Government. **Mature—Youth.**

Flying Tigers—with John Wayne and John Carroll. (Republic.) A vivid picture of the life of the American fliers in China drawn against a rich and authentic background. The film is impressive and thrilling with some fine combat shots, bombing sequences, and a number of human touches that lift it above the average war picture. The story, however, is hackneyed, and contributes little to the film. **Mature.**

The Moon and Sixpence—with George Sanders and Herbert Marshall. (United Artists.) Adapted from the novel of the same title by W. Somerset Maugham. The story of a stockbroker who abandoned his family and all conventional social relations in order to paint. The script makes liberal use of the original dialogue, the players are well cast, and the acting throughout is strong. It is a film of distinction in every respect. **Mature.**

My Sister Eileen—with Rosalind Russell and Brian Aherne. (Columbia.) A hilarious comedy, based on the stage play of the same name. It is an improbable story of two sisters from Ohio who, going to New York in search of careers, rent a flat in Greenwich Village. The scenes depicting their experiences are farfetched and most of the dialogue frothy. But the film is amusing and good of its kind. **Mature.**

One of Our Aircraft Is Missing—with Godfrey Tearle and Eric Portman. (United Artists.) The simple but thrilling story of six men, the crew of an English bomber, who, returning from a German raid, are grounded in Holland and are helped to escape by the Dutch underground. The fine camera work and the restraint and sincerity of excellent acting give to the film both beauty and appeal. Although the action is at times slow, there are moments of tense excitement as the fliers make their way back to the coast through the Nazi-filled countryside. These Englishmen and their Dutch friends are highly likable people and their constant danger keeps alive a painful suspense and sympathy. The film is good Allied propaganda. **Family.**

Fangs of the Wild—with Rin Tin Tin, Jr., Dennis Moore, Luana Walters. (Astor Pictures.) Dog lovers particularly will enjoy this picture starring the worthy grandson of the original Rin Tin Tin. With the dog's help, the State Police uncover the mystery of silver fox farm robberies. The fox farm settings, some good animal shots, and the dog's fine performance make this an enjoyable film. **Family.**

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